

and very worthy of notice, viz. their great proneness to idolatry before the Babylonish captivity, and their entire abandoning of it ever after that time. The true reason why the Jews were so prone to idolatry before the Babylonish captivity, and so cautious, nay, superstitiously fixed against it ever after, according to Pridcaux, appears plainly to be this, that they had a law and the prophets read to them every week, in their synagogues, after the captivity, which they had not before: for they had no synagogues till after the period. That this was the cause, Pridcaux considers as certain, from the circumstance of there being but few copies of the law extant in Judea before the time of the captivity, which could not have happened if synagogues had then existed. "And it is most probable," says he, "that Ezra's reading to them the law, and the necessity which thereon they perceived there was of having it oftener read among them, for their instruction in it, gave them the occasion of erecting synagogues after the captivity." Some are of opinion, however, that it must have been during the captivity that the Jews, having no temple, began to build these places of assembly, for that is what the Greek word *synagogue* signifies, for prayer and instruction in the law.

The *synagogues*, therefore, are sacred places, set apart for prayer and instruction. With relation to the former of these purposes, they were sometimes called *oratories*: and the Greek word by which these are designated in the New Testament, signifies both *prayer* and the *place of prayer*. The *synagogues* have no certain form; but they have each of them an altar, or rather table, upon which the Book of the Law is spread. At the east side there is a cupboard or chest, called *Aron*, i. e. the *ark*, in which the holy book, or Roll of the Law, called the *Torah*, is kept; and there are generally a great many lamps hung to the ceiling. The seats of the *synagogues* are so placed that the people always sit with their faces towards the elders, and the place where the law is kept; and the elders sit with their backs to this chest or ark, and their faces to the people. These places are the *chief seats in the synagogues*, which the Pharisees sought after, and for which our Lord condemns them. The women are separated from the men, in a chamber, which joining to the synagogue, they can from thence hear and see what is done.

There were several of these *places of assembly* in every city of the Holy Land, and they reckoned up to the number of 480 in Jerusalem; which number was necessary for that prodigious multitude of Jews, who were obliged to come thither three times a year, to worship God in the Temple. Of these *synagogues*, some were peculiar to the Jews of every country, and of every condition. Thus we find mention is made, in the Acts of the Apostles, of the synagogue of the *Freedmen* and of the *Alexandrians*.

COLONIAL.

CANADA.

LOWER CANADA DISSENTIONS.

Persons unacquainted with Canada, on reading the strange lucubrations in some of the newspapers, might imagine that we were on the point of rebellion, and that the different descriptions of the inhabitants were ready of set about "cutting one another's throats."

To give these publications greater importance, members of the Legislature are represented as being concerned in them. On one side are ranged the descendants of the early French Colonists; on the other, those who have settled in the Province since, and their descendants, probably, at present, amounting to a fourth or fifth of the whole population.

Although there is no instance on record of any country having made great advances in civilization or prosperity without the introduction of strangers, it is also well-known that in all countries there are jealousies against new comers; and it must naturally be greater where they differ from the inhabitants in language, customs, and religion. On the other hand these new comers have their prejudices, and frequently assume a degree of consequence of which they have seldom any fair claims besides (as they unavoidably must) entering into competition with the older inhabitants in the ordinary pursuits of life.

It may therefore be readily supposed, by persons at a distance; that it is very easy, under such circumstances, for those who wish to forward their own views of advancement or profit, to gain over one or the other description of inhabitants in their favour,—exciting them against each other even to the extreme points before mentioned. It is all in the ordinary course of the workings of human passions, human weakness, and liability to error.

Yet every body who is fully acquainted with the country and its inhabitants, is aware of the comparatively narrow limits to which the evil has extended. Although it has been for more than half a century, it is chiefly confined to those who trade in politics, or are rivals in business, distinction, and show, augmenting or diminished according to times and circumstances.

The French and their descendants who remained

in Canada when it was ceded to the British Crown, seventy years ago; naturally looked on a Government and people differing from themselves in language, usage, and religion, with some apprehension. The benefits which they felt from the change could not altogether remove suspicion, and perhaps some degree of animosity, which was quite excusable at the time. The events of the war were still fresh in their memories, and although both parties had shown the most determined bravery in the field, which generally begets mutual esteem, the unwarrantable attempts of the English authorities, at the time of the invasion, to deter the inhabitants of the Colony from the defence of their government and country, and the destruction of the property of several of them because they scorned to accept the proffered security on such terms, left unfavorable impressions among the people.

What person of right feeling could, however, blame even that misguided sentiment of fidelity and attachment to King and country, which led some of the inhabitants to forego all the comforts of religion, and be buried out of their cemeteries, rather than acknowledge Clergymen who inculcated allegiance to the British Crown as a religious obligation? It is essentially of the same character as the act of the Sep-tuagenarian, who, during the last war, insisted upon marching to the frontiers, that he might meet the same honorable death in fighting for his country, as his father on the Plains of Abram.

Notwithstanding the feelings which the existed to some extent, and notwithstanding that there had also been some suspicion on the other side, very few of the French descendants joined the invaders, in 1775, against the British Government without arms and ammunition, and without organization, they could not prevent the enemy from everunning the country after the surrender of the British forces in the District of Montreal; but scarcely any of the French descendants left Quebec when the enemy was at its gates, although all were publicly notified by the Governor that they had full liberty so to do. They formed the majority of the garrison, fighting side by side, amongst those against some of whom they had been engaged only fifteen years before on the Plains.

In 1810, it was proclaimed by authority that the Government was in danger from treasonable practices popular commotion, or "cutting of throats;" but in 1813 every third unmarried man in the country was on the frontiers, in regularly embodied and disciplined battalions, acting along with the British troops; and, notwithstanding all the froth and venom which political partizans are now spitting forth, if a similar occasion were to offer to-morrow, it would produce similar results.

Are the later emigrants, who are not of French descent, and their offspring, hostile to those who are of French descent? I say No. Do they wish to destroy either the language, the laws, the religion, or the ancient institutions of the country? I again say No. I speak from my own knowledge, and it has been extensive: I never heard one of them express a wish of the kind; but I have heard thousands of them express their esteem for their fellow subjects of French descent throughout the country, satisfaction with their laws and usages, and respect for their exemplary observance of their religion. It behoves those who assert contrary to prove it. I speak of the emigrants, generally. A casual expression on one side or the other, proves nothing as to the general disposition. I also leave out of the question traders in politics on both sides; for if ever the expression "moved by the instigation of the devil" was applicable, it is to these persons. It is notorious that the clauses of the Union Bill of 1822, frequently referred to, of a nature to interfere with the prevailing language, laws, and religion of the country, were reprobated by the whole body of the Unionists at Quebec, and generally throughout the country; and these parts of the Bill were abandoned at once in England; so that had it been reproduced, they would not have formed part of it.

It is, besides, well known that those who emigrate to Canada from Great Britain and Ireland, are of that description of persons who have not had to complain of interference with their usages and religion, their rights and liberties, and are not over disposed to interfere, or allow any interference, on the part of authority in these matters. The great body of emigrants have no inter-

est but in the general prosperity of the country; they want nothing but 'a fair field and no favour.'

It would be quite as unreasonable for the inhabitants of Canada, in 1833, to say that new comers shall not settle in the country, as it would have been for those of 1733 to say that no more settlers should come from France. The people of Great Britain and Ireland have the same right to come here and settle as we have to go and settle there, or in any part of the King's dominions, where we think we can better our condition. The outcry that is sometimes raised against 'strangers' is unjust, illiberal, and unchristian. It exposes to the curse so emphatically denounced against those that ill-treat 'a stranger.'—What the old inhabitants and new comers and their descendants have a right to ask, is, that all descriptions of people in the Colony have full freedom, equal facilities, and equal protection, in the pursuit of every branch of honest industry; and there is no fear but, if they unite in asking it, it will be readily obtained in all cases where it can be shown net to prevail at present.

The greatest enemies of all descriptions of people in this Province, are those who excite them against each other. It is at all times the bounden duty of every one of the inhabitants to be on his guard against them; to be true to the Province, as 'depending on, and belonging to Great Britain and Ireland;' to cultivate peace and good understanding with each other, by mutual offices of kindness, and that brotherly love which every one is bound to extend, not only to those of his faith, kindred and country, but to 'ALL MEN.'

Let no one speak ill or slightly of his neighbour, or of his national origin or peculiarities; let the new settlers observe and imitate all that is good in the manners and customs of the old inhabitants, and they will learn much that is both pleasant and profitable; let the old inhabitants and their children also observe and learn what is useful among the new comers, and there will be mutual improvement, increase of public prosperity, and peace and good will throughout the land.

Happen what will, a country that possesses a numerous, brave, virtuous, and united people, has nothing to fear.

QUEBEC GAZETTE, Jan. 3.—The York papers of the 26th, and Kingston of the 28th are without news. The Assembly is left without a quorum. In consequence of a motion to erase the proceedings against Mr M^r Kenzie from the Journals, several of the party opposed having gone to the country, the remaining minority absent themselves, and thus prevent the passing of the motion. It will be recollected that Mr M^r Kenzie was re-expelled by a majority of four.

The bill incorporating a private company for a rail road from Chippewa to Queenston and Niagara has passed the Assembly. This rail road will come into direct competition with the Welland Canal, still in an unfinished state, and which has been a speculation so far, attended with a total loss to the Stockholders. Several other rail road companies will probably be incorporated this winter, and a remarkable spirit of enterprise is evident in the inhabitants of that Province.

MONTREAL GAZETTE. We copy the following comments upon the late "appeal to arms" in the *Echo du Pays* from the *Kingston Herald*, a paper which has ever been distinguished for moderation and liberality in its political creed,—the hint, we hope, will not be lost on the Honorable proprietor of the *Echo*, and the satellites of his party, who by their conduct and writings, are injuring this Province, and adding daily to the prosperity and increase of Upper Canada.

"The Lower Canada Legislature meets for the actual despatch of business on the 7th inst.—Some of the Lower Canada papers seem to anticipate a collision between the House of Assembly and His Excellency the Governor, because he declined issuing a writ for the election of a Member of the House, thinking there was no real vacancy, and referred the matter to the Home Government. The tide of violent party spirit runs so high in the Lower Province that it is difficult to tell into what factious whirlpools it may bear the Canadian party, who resign themselves to its current. A week or two ago one of the party published a scurrilous rhodomontade, inviting an appeal to arms, calling on the Canadians to expel the English as oppressors, and hinting at something like a union for that purpose. We should not have crossed the Province line to notice this, but for the very obvious fact, which however, the insane Debartsch and his party habitually overlook—that Upper Canada has a voice in this matter—and will make her voice be heard. The factious spirits of the Lower Province conjure up in their